THE PACIFIC

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Pac Theo Sem
Reading Room

LOYALTY.

When courage fails and faith burns low,
And men are timid grown,
Hold fast thy loyalty and know
That Truth still moveth on.

For unseen messengers she hath,
To work her wills and ways,
And even human scorn and wrath
God turneth to her praise.

She can both meek and lordly be,
In heavenly might secure;
With her is pledge of victory,
And patience to endure.

The race is not unto the swift,
The battle to the strong,
When dawn her judgment-days that sift
The claims of right and wrong.

And more than thou canst do for Truth
Can she on thee confer,
If thou, O heart, but give thy youth
And manhood unto her.

For she can make thee inly bright,
Thy self-love purge away,
And lead thee in the path whose light
Shines to the perfect day.

Who follow her, though men deride,
In her strength shall be strong;
Shall see their shame become their pride,
And share her triumph song!

—Frederick Lucian Hosmer.

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PACIFIC COAST IN BRIEF.

The Oregon Association will convene in the Hassalo Street Church of Portland on the 20th of this month.

The Rev. H. H. Wikoff will spend the month of October in Oregon and Washington in the interests of the Church Building Society.

The First Congregational Church of Walla Walla has decided now to remodel its present building at a cost of $20,000. Dr. Brooks will leave Oakland for Walla Walla the last of October.

The British Weekly says that Dr. Chas. S. Nash, "pastor of a large and successful church at Berkeley, California," spoke at a men's meeting on a recent Sunday at Whitefield's, on "A Man's Morality."

The General Conference of the Congregational Churches of Southern California will be held at Santa Ana, October 5-7. "Making the Kingdom of God a Reality Here and Now" has been announced as the Conference theme.

The First Congregational Church of Berkeley rejoices over the acceptance of the call extended a few weeks ago to the Rev. Hary R. Miles of Brattleboro, Vermont. Mr. Miles is expected to enter on the work early in November.

Mrs. E. L. Walz, of San Francisco, went East this week on another campaign for funds for the Green Street Church. Pacific coast people should not forget that considerable money is needed yet to complete the building now under construction. The address of Mr. Walz, the pasor, is 613 Green Street.

Last April, the present writer, who had edited and managed the Pacific Presbyterian for six years, in connection with The Pacific, transferred the paper to Presbyterian control. Since then it has had a hard struggle, with more prospects of death than life. But just now there is a movement to secure an endowment for it.

Calvary Presbyterian Church, San Francisco, has raised the salary of its pastor. the Rev. William Rader—formerly pastor of the Third Congregational Church, and for eight years the writer of the "Bystander" articles in The Pacific—to $4,000. The salary of the Rev. Dr. Hemphill, the pastor emeritus, is $2,700. The church has a membership of 800, 76 having been added the last year. It closed its last fiscal year with all debts paid and with $700 in the treasury. Mr. Rader has a devoted, loyal lot of people, and preaches to large congregations, the spacious auditorium being filled usually on Sunday evenings. He has a Bible class of 60 members in the Sunday-school.

Concerning the co-operation of the pastors in circulating the church paper, the California Christian Advocate says: "Our contention is this, that without the aid of the pastors, it is just as impossible to circulate the Advocate as it would be to gather a congregation without a pastor. The circulation of the religious paper is a form of religious work, and has all the limitations of definite face-to-face religious work. It is often the case that the more a family really needs a religious paper the less they want it. The more they need to go to the public service the less they are inclined to go. The better and more appropriate the sermon, the less they think of it. Religious work is all up-hill work. We must push up, pull up, look up, lift up, drag up, climb up, talk up, any way, every way to get up." Evidently the Methodist pastors act as herein suggested, for the California Christian Advocate has about 5,000 subscribers in California

The provisional program of the Northern California Conference of Congregational Churches, which is to be held in Sacramento, October 20-22, contains among its provisions addresses and papers as follows: Business Methods in Church Management, by Mr. C. Z. Merritt, of the First Church of Oakland; The Church Service as Worship, Rev. S. R. Yarrow; Christ Rewarding His Workers In and After Service, Rev. Dr. Geo. C. Adams; The Church Caring for Its Membership, Rev. W. A. Burr; The Church an Influence in the Community, Rev. S. C. Patterson; The Church a Therapeutic Force, Rev. Dr. J. K. McLean; The Spiritual Note in All Church Work, Rev. Dr. R. C. Brooks; The Best Use of Our Conference Gatherings, Rev. Dr. I. C. Meserve; The Brotherhood Movement, Rev. W. W. Madge. The annual sermon will be by the Rev. B. M. Palmer. There will be Bible Study half hours by Professor Castor of Pacific Theological Seminary and by the Rev. H. K. Booth.

The First Congregational Church of San Francisco now has a membership of 631. Of this number 383 reside in the city, 106 in Alameda county, 25 in Marin and 6 in San Mateo county. Ninety-eight are absent permanently and the addresses of nineteen are unknown. Thirty-four of those who reside in the city live within one mile of the church at its old location on the corner of Post and Mason; the others are distant from one to seven miles. The church closed the third quarter of its fiscal year with all debts paid and a small balance in the treasury. Dr. Adams, the pastor, is confident that the church will attain the place of service and influence which it occupied before the earthquake and fire, but that it will take something like five years for it to do this. At present the Sunday-school is small, having an attendance of about seventy-five. The Christian Endeavor Society, which has been kept up for some some time by persons considerably beyond the age for membership therein, may be disbanded for awhile.

The First Congregational Church of Los Angeles observed last Sunday what it calls "Association Sunday." The Young Men's and the Young Women's Christian Associations were the guests of the church that day. Short addresses were made by two of the secretaries, and the Rev. Dr. William Horace Day preached a sermon in which he showed the need for various organizations for Christian work and the value of the Associations in

winning men and women for the heavenly kingdom. Concerning their loyalty to the church, Dr. Day said: "Many times, as pastor, I have had occasion to ask an Association worker to do something for my own church or for the federation of churches. The hearty responses reveal how great is their loyalty as members serving the body of Christ." Dr. Day said further: "The church needs the Association if it would reach the whole man and every kind of a man. This church fills its building with activity, but we can do only a tiny part of the work of training body or mind. The other churches feel the same limitations. All unite in erecting the great building of which we are so proud, and the Associations do all the larger institutional work. They represent the unity of service and actually bring us into fellowship. Compelling men to lie in the same theological bed always leads to revolt. The way of ecclesiastical authority has failed to unite. The Association demonstrates that with all diversity of work we can attain unity of life." And finally it was shown that the victories of the Association are the victories of the church, that through the triumph of many members the church, which is the body of Christ, is glorified and Christ, its head, honored.

CHRONICL AND COMMENT.

Forty-five million dollars will be expended in carrying on the public schools of New York City this year.

The World's Temperance Sunday is the last Sunday in November.

After next week there will again be a President Garfield in this country—not of the nation, but of Williams College.

A new novel by the Rev. Dr. W. J. Dawson, entitled "A Soldier of the Future," will be published soon. It deals with some of the problems of the times.

At the recent election in Japan fourteen Christians were elected members of the house of representatives. Theretofore, the number was seven. As to denomination, the members are: Presbyterians seven, Congregationalists five, Methodists two.

"The resignation of Dr. Marcus Dods from the principalship and the New Testament chair in New College, Edinburgh, reminds us," says the Christian Guardian, "of the time that he was considered a somewhat dangerous and reckless thinker, whose right to hold office in the Church was even more than questionable. Today he is looked upon as the special defender of conservative orthodoxy, his writings being marked by what many would consider an excess of caution. Evidently things move on in the world of thought."

The week beginning November 29th is to be observed by men's organizations of all denominations as a week of prayer for the spread of Christ's kingdom among the men of the whole world. Organizations which have so arranged include the Episcopal, the Presbyterian, the Congregational, the Baptist, the Methodist, and the United Presbyterian brotherhoods. The Laymen's Missionary Movement is also to observe the week by especial meetings. The Western Christian Advocate asks: "Would it not be a splendid thing if from this week of prayer there could come some sort of co-operation between the different denominational brotherhoods that would eventually bind them all permanently into a mighty and virile force for world conquest?"

What has become of the blue-ribbon movement is a question asked by the Western Christian Advocate, and the comment in connection is: "With the death of Francis Murphy, the last of the old school of temperance orators passed away. At the same time the line of attack upon the saloon has decidedly shifted. Formerly the individual was sought out and appealed to. But the ribbon which in the past generation was the blue badge of reform, is not seen any longer. The temperance pledge is almost a thing of the past. The present onslaught upon the traffic is legislative. The attack is upon the institution, and the movement is gigantic. Whole sections of the country are declared dry at the polls, and the temperance forces are kept busy moving their batteries and men to advanced positions. The individual is all but forgotten in the larger movement. This is in keeping with the spirit of the day when large views and broad horizons prevail. Notwithstanding the great results being achieved, we doubt the wisdom of abandoning the individualistic phase of the campaign. It is splendid to hear that a town has gone dry and that despite the conniving of topers to satisfy their thirst, the marshal or the police keep the people sober by the strong arm of the law. But how much better would it be to observe that little fleck of blue pinned to the breast of men who, by that sign, tell of a greater moral battle won. It is a big thing to drive the saloon from the man by police power; it is a bigger thing to drive the man from the saloon by moral power. We are glad the Woman's Christian Temperance Union still clings to the personal work of reform. If there could be inaugurated a blue-ribbon and pledge-signing era along with the petition and remonstrance signing now so prevalent, we think the cause of temperance would be greatly augmented."

On the first of September there were 458 fewer saloons in Ohio than there were on the first of January. And now that the county local option law is in operation, a lively campaign is being waged. The Religious Telescope remarks: "Of more interest than the national election are the saloon contests in the State of Ohio. Liquor men care not a whit for any political party except as it consents to dog for them. Men of honor and knowledge make the temperance issue of the counties of chief economic importance. So, by common consent the existence of the saloon is the question before the Ohio suffragists. The county local option law took effect the first day in September. In all probability, before the national election, forty of the eighty-eight counties will have voted every saloon out of their borders. The law requires a petition signed by thirty-five per cent of the voters at the last general election before a special saloon election can be called. The Pike county petition bore the names of seventy-five per cent of the voters, Guernsey county did better than that, Jackson county reported more than sixty per cent, Warren more than fifty, and thus it is going over the State. From Marion comes a bit of news over which voters should ponder. The poorhouse of the county contains fifty-eight inmates who are voters. All but three of these formerly were drinking men, and fifty of them refused to sign the local option petition. This poorhouse costs the county

nearly $15,000 a year. Certainly this argument will convince many that the saloon is a great advantage! It gives such an opportunity to be liberal in helping the paupers which the saloon makes. Practically the same thing is true in Darke county, and doubtless every other county, not only in Ohio, but all over the nation, which would prove another interesting paper of facts to be hung up in saloons and other liquor houses."

The Paulist Fathers, a missionary community of the Roman Catholic Church, have taken up the work of providing religious instruction and church influences for the young people who are studying in the various State universities of the country, says the Boston Transchipt. Leaders in the Catholic Church, like those of the Protestant bodies, have long been studying the opportunities presented by these public universities, and the fact has been deplored that no religious influences were possible in them. It was recognized that State institutions had to be non-sectarian and therefore religious leaders have set about supplementing, so far as they are able to do so, the work of the universities by providing the religious instruction and influences outside of them. The Roman Catholic Church, it is said, has been somewhat backward in taking up this work, not because its leaders did not appreciate the need and the opportunity, but because no system had been inaugurated for it. Now the Paulists are to make it a part of their special work and through them the Catholic Church in this country will endeavor to follow the suggestion recently made by Pope Pius X: "Where there are public academies let religious doctrine classes be established for the purpose of teaching the truth of our faith and the precepts of Christian morality to the youths who attend such public institutions wherein no mention is made of religion." The first place where the Paulists are to undertake their new work is at the State University at Austin, Texas. Property has been secured opposite the campus and buildings are now in course of erection, including a chapel, a residence for the priests, and a general building. The work at this and other State universities will be similar, it is said, to that being done in connection with Cambridge and Oxford Universities in England, where courses of lectures are provided for Catholics and a Catholic chaplain is provided for each institution. For two years the Paulists have had a chapel near the University at Berkeley, California, and the work will be extended to other universities as rapidly as possible.

OBITER DICTA.

By William Frederic Bade, Ph.D.

"The anchor is aweigh, sir!" called the first officer to the captain on the bridge. The ship's machinery began to move and her prow turned away from Acajutla and the luxuriant shores of Salvador. Southward still she plowed her way toward the Southern Cross, glittering in the moonless sky. Over the volcano Isalco great thunder clouds had been gathering since sunset. The fires of the mountain more than rivaled the brilliant tropical lightnings. At brief intervals the explosions from the crater filled the clouds with a lurid glow, while sinuous streams of lava crept from under the misty curtain and marked two irregular pillars of fire on the inky blackness of the landscape. Forty-eight hours later we were in the Gulf of Fonseca, which cuts a deep gash into the west coast of Central America. Its green waters lave the shores of countless islands, many of them so beautiful that neither the poet's nor the painter's art could do them justice. On one of them, three miles in diameter and rising in a perfect cone to a height of more than two thousand feet, is situated the Honduran port of Amapala. This used to be and still is a refuge of embezzlers and defaulters. Doubtless this class of persons has had something to do with the air of substantial prosperity which the town wears. No one seemed to have anything to do. The band played in the plaza—sometimes in three different keys at the same time; the men lounged about the wharf, the women of the lower classes, in birthday suits, were washing clothes in a secluded cove in the bay, while the senoritas of quality were smoking cigarettes and ogling on the balconies. Some of them visited the ship, chaperoned by a duenna. For self-conscious importance they would have taken the prize in any part of the world. The one consuming ambition of a lady of alleged quality in these regions is to marry a foreigner. But alas for the poor foreigner who falls under the spell of the dark eyes! She has been taught that work of every sort is degrading for a woman of quality. She is absolutely helpless without a houseful of servants, and quite useless in any case. Furthermore, if the husband has large means, he must consider himself highly honored if the entire family of his wife becomes dependent upon him for support and secures permanent lodgment in his home.

Amapala is one of the places where revolutions are periodically hatched out. The same is true of Corinto, one of the Nicaraguan ports. Dr. Jose Madriz, Nicaragua's representative at the Central American Peace Conference, was one of the Peru's passengers as far as Punta Arenas, the Pacific port of Costa Rica. It is characteristic of Central American conditions that both Honduras and Nicaragua have started an embroglio while the Peace Conference is holding its sessions in the capital of Costa Rica. The issuance of injunctions on the part of the Conference does not seem to have much restraining effect. One wonders that these wretched, bankrupt little states can find money enough to buy powder for the police force, to say nothing of ammunitions for purposes of war. One of the consuls at Corinto (I am purposely indefinite) told me that Nicaragua is practically bankrupt, unable to redeem its old notes and still issuing new ones. Nicaragua's navy consists of one old tub, used once upon a time as a lighthouse tender at San Francisco. If two six-pounders were to go off simultaneously the old hulk would doubtless go to the bottom. A year ago overtures were made to the third mate of the Peru to become "admiral" of the Nicaragua navy, consisting of this awful dreadnaught. In an evil moment he allowed himself to be persuaded. Unable to get his promised pay after nine months of service, during which he remained a citizen of the United States, the "admiral" began to cast about for some means of getting his pay. Soon the Nicaraguans accused him (horrible thought) of having entered into negotiations with some one to sell their navy, although the water-logged old tub does not have enough old iron in it to pay for dismantling. With the prospect of being courtmarshaled and shot the "admiral" escaped to a passing steamer and found his way back to humbler and safer employment in the United Stats.

At Corinto the thoroughness of Uncle Sam's sanitary measures for the protection of the Canal Zone began to be apparent. I there met a young American doctor by the name of Walsh whose sole business it was to keep an eye on the yellow fever situation in Central America, and to

send occasional samples of mosquitoes to the biological laboratory in the Zone. He told me that the Stegomya, the yellow fever mosquito, was found in great abundance about Corinto. Curiously enough it breeds in the hollows of the much pitted Brazil wood, a dye wood, which is stacked in large piles along the water-front. A single case of yellow fever from the interior would be sufficient to infect the Corinto Stegomyas, and an epidemic would immediately result. The sanitation department on the Isthmus of Panama wisely takes no chances on having yellow fever imported. Promptly at five o'clock p. m., steamers bound for Panama have to leave the dock in suspected ports and anchor well away from the shore, while the passengers hailing from such ports must go into quarantine at Ancon. By these means the Canal Zone has been kept entirely from from yellow fever the present year.

I pass over the events of several days to the morning of the 10th of June. All night the glimmer of near and distant lights told of the passing of islands of the Southern sea. The dawn found several abeam of us, beautiful, palm-girt, with cascades of tangled flowery vegetation pouring from every tree and rock. It may be doubted whether some of them have been visited by a white man since the days of Pizarro. With the aid of my field-glasses I descried on the islands many large Indian villages of which no one seemed to know either name or tribe. About noon the city of Panama rose in magnificent white terraces on the watery horizon. Founded in 1515, it is nearly four hundred years old. Morgan the buccaneer laid low the old city in 1671, after one hundred and fifty years of golden prosperity. The city was rebuilt on a new site a little farther west. By order of Maria Anne, Queen Regent of Spain, enormous ways were constructed about the new city, to guard it against future attacks. Forced Indian labor was largely employed in their construction, and their cost is said to have exceeded ten milion dolars, money obtained chiefly from the mines of Peru.

Among the traditions handed down is one about a later sovereign of Spain, who was seen standing at a window of his palace one day, loking intently toward the West, with a troubled expression on his face. A courtier made bold to inquire what he was looking at. "I am looking," replied the king with a grim smile, "for those costly walls of Panama. They ought to be visible even from here." The people of a nation scarcely dreamed of then are now annually applying more than thirty million dollars on the isthmus to the construction of a canal that, when finished, will be the greatest work of man upon earth. On entering the Panama harbor one sees far to the left of the city the La Boca docks, and a line of buoys marks the way to the Pacific entrance of the future canal. Even at this point, where but a small part of the construction activities centers, one gets an overwhelming impression of **the magnitude of this undertaking. . .Here hundreds of trains** daily dump their masses of excavated material into the ocean, having already forced the Pacific's twenty-foot tides back upon themselves for a long distance. Beyond the rolling hills of Miraflores, along a stretch of forty-nine miles, thirty thousand men are at work, not with pick and shovel, but with the most effective modern machinery; steam shovels that every thirteen seconds scoop up five cubic yards of earth or rock; boring machines that honeycomb the rocks for the lodgment of tons of dynamite; dipper and suction dredges that excavate incredible masses of material in the lowlands and from the shallows in the two bays.

It is almost impossible for one man to gain a comprehensive view of what is being done, so vast is the scale upon which operations are now being conducted. But no one can fail to be convinced that Count Ferdinand de Lesseps' quaint assertion, "The Canal will be made!" is now being realized at a rate that enables one to place seven years as a reasonable limit for its accomplishment.

THE CRESCENT LORD.

. . . .By Prof. Thomas F. Day.

"He must increase, but I must decrease." So spake **the Baptist John. . .He was speaking for himself. . .He had** made a sensation among all classes by his striking personality and vivid preaching. He was to the prophet in manner born. He roused the nation as once Elijah had roused it, and Amos, and Isaiah.

He delivered home truths with quick stroke and caustic effect. He had a message for all; he spared none. He held gentry and community in his strong grip. Pharisees flocked about him; publicans and sinners fringed his public assemblies; rough soldiers were among his inquirers. He smote the conscience and preached repentance. He expounded the law according to its obvious ethical meaning, and barred all paths by which self-righteousness could escape.

But John understood the terms of his commission. He knew that he was the forerunner of One greater than himself. So long as he filled the public eye, that Other could not take his rightful place. Therefore John recognized the preparatory nature of his work, and humbled himself that his Lord might be exalted. By his humility he himself was exalted. Jesus suffered not John's waning star to go out in darkness. He declared that John was the greatest light that had hitherto shone in Israel's moral firmament. He was a prophet, and much more than a prophet.

"Among them that are born of women, there is none greater than John." And yet John must decrease; his light must be merged in the brighter effulgence of that resplendent sun which should be "the fountain light of all our day."

John the Baptist spoke for the nation also. He was a representative of the old order which must soon pass away. The choice of Israel had been in order that spiritual blessings might be the whole world's inheritance. When Mother Israel brings forth the Child of Promise she must resign to Him the crown and scepter and spiritual regency. He must increase, but she must decrease. Judaism could not become the religion of the world. The Hebrew faith contained the seed of a universal religion, but it must "fall into earth and die," before the tree that springs from it could overspread the earth with its branches. Christ did not destroy the law and the prophets; he fulfilled them.

He did not annul the Hebrew religion; he absorbed it. When present day Judaism learns humility from John the Baptist it will consent to lose its life in order that it may find it in Him whose day Abraham rejoiced to see.

John the Baptist spoke unconsciously for all the religious teachers of our race. Christ must increase, but they must all decrease. When the illustrious roll is called, how many noble names appear. We do wrong when we disparage them. They shone with varying radiance, differing as one star differs from another in glory. They taught the best they knew, numbering their disciples by millions.

They kept humanity from groping in absolute darkness by holding dim torches of truth. If they claimed too much for themselves we are at liberty to discount their pretensions, even though we concede that some were pathfinders and that all were precursors of the supreme Teacher whose Spirit should guide his followers into all truth.

"They are but broken lights of thee,
And thou, O Lord, art more than they."

Spiritual leaders in the Christian church should follow the Baptist in his voluntary self-effacement. None should seek great things for himself, nor speak great swelling words of vanity and self-importance. At best they are mere oarsmen for "the pilot of the Galilean lake." Nothing so much becomes them as humility. All their dignity is derived from the Master whom they serve. They are greater than John the Baptist in point of privilege, for they are partakers of the glory and blessedness of the kingdom of heaven which is ushered in; let them not fall below him in this grace of modest self-abnegation.

Christ must increase. Ages pass. Systems have their day to be. Men live their little span and drop exhausted by the way. But the strong Son of God moves onward with quickened step and waxing power. He is heir to all the ages. He must reign till all things are made subject to Him. His triumph will mean the fulfillment of vast ideals and hopes which the pure in heart have shared with Him. His increase will mean reward and exaltation for the good, the true, the humble, who sought nothing for themselves, whom He will call forth from obscurity to sit down with Him on His throne.

TRADE UNIONS.

An Address by Dean Hodges.

At a recent sociological conference in the East Dean Hodges of the Cambridge Episcopal Theological School spoke on Trade Unions in part as follows:

"The union is perhaps the most significant of present social facts, demanding consideration. To imagine that it may be disregarded, or that by some process of legislation it may be happily abolished, is as idle as the endeavor to keep back the rising tide with the kitchen mop. It has faced an almost universally adverse public opinion, and has steadily changed enemies into friends. It has gained considerable victories over itself, learning the lessons of experience, growing in self-restraint and in wisdom. Certain aspects of the union are such as to meet the unhesitating approval of most persons. I mean particularly the provisions which are made for the care of workingmen in the time of sickness and when out of work and for the relief of their widows and orphans. There is, however, one element of uncertainty in these beneficent arrangements. The funds which are in the treasury of a union, no matter for what purpose they were oringinally collected nor what names they bear in the accounts, are all liable to be taken for the maintenance of a strike. That is, all the beneficiary features of a union are distinctly subordinated to another purpose, for which essentially the union exists. That purpose is the maintenance of a certain standard of living.

"The willingness of the union to sacrifice for this purpose such sacred funds, to subordinate to its interests the sick, the aged, the widow and the orphan, is largely due to the conviction on the part of the workingman that he belongs to a distinct, separate and immutable social class. To the employer it matters little whether this man or another stand at the machine; he need be at no pains to attend to his complaints or consider his petition; if he is not satisfied let him go out and give place to another. But suppose that the man has bought a piece of ground and put a house upon it, suppose that he has a family, suppose that his interest and his friends are in the neighborhood of the mill and his children are at school around the corner. Under these circumstances the man cannot go, except at a bitter sacrifice. To the answer that while this is perhaps theoretically true, yet as a matter of fact the employer may be trusted to do the right thing that is right, the union may appeal to history and to experience. They have taken every advantage of the situation. They have beaten wages down and hours up without the least regard to the kind of life which is thereby made inevitable. They have done nothing, absolutely nothing, for the needs of their men as men until c ompelled by law. The workingman, then, must combine with his brethren. They must form a union. Only thus can the men make their voices loud enough to reach the master's ears. There are three matters with which this combination is concerned —wages, hours, conditions. For the lower strata of society the union has no remedy. But it contends that any able-bodied and industrious and diligent man who is willing to give his time and strength in fair measure for the common life is entitled in return to a decent living.

"The second requirement sets the number of hours. This demand is made for the sake of the humanizing of the workingman's life. The question is how many hours can a man work at a difficult, exacting, monotonous task, and still have time to be a good husband and father, and a good citizen and a good man. Along with this regulation of hours and of wages, the union makes a third requirement. It would improve the conditions under which the work is done. In general, the union is against all such conditions as tend toward the degradation of humanity. Into the process of attaining these purposes enter, of necessity, great varieties of human nature. The result is a great difference in the temper and method of different unions. It is observed, however, as an encouraging and significant fact, that a union is self-restrained and conciliatory, like an individual, in proportion to the number of its years. The hasty strikes are mostly precipitated by the newest unions.

"To this wide difference in the method and the spirit of the existing unions is to be added a certain roughness of manners, which must be reckoned with in making up our minds regarding them. This rudness is as inevitable as the hardness of a man's hands. The demands of a union are phrased with an unpleasant bluntness; the strikes which the union orders not only interfere with the serene course of our lives, but have an unhappy fascination for the more disorderly of the people, until we cannot tell the striker from the ruffian—and non-union men are treated in a manner which is cruel and savage to the last degree. Whoever would understand what the union means to the working class has but to read church history. The unionist is actuated by the same motives which made good men persecute their brethren. We have grown wiser. We have many of us come to understand that no cause is advanced by that sort of strife. The unionist will learn the same lesson.

"A further consideration is also helpful in order to have a right judgment of the union. The workingman is pretty firmly convinced, on a substantial basis of proved cases, that his employer will get the better of him if he can. He is convinced by experience that his employer is bound to get as much as he can and give as little as he can, and he defends

himself. To the experienced unionist, and especially to the officers of the union, the strike is a serious matter. It costs th employer something, but never so much as it costs the striker. The refusal of the employer to submit the matter of difference to just judges seems to the workingman, and to an increasing number of disinterested citizens, a needless provocation. It is the result, in part, of a belated sentiment whereby the employer regards his men as his servants. Then comes the strike. At the beginning of it two of the partners, the union and the people, are commonly united against the employer. If this combination is maintained, the strike succeeds. If it is broken, if the public turns against the union, the strike is lost. This defeat is ordinarily brought about, unless the strike is manifestly unfair, by one or both of two strategic blunders. The first is the extension of the strike so as to call out men in occupations more or less allied, who themselves have no grievance. It is called a sympathetic strike, but its effect is to deprive the movement of the sympathy of the people. The second blunder is the use of force.

"Amidst the many perplexities of the industrial situation, one thing is plain: and that is that no man or association of men may be permitted to interfere by force with the liberty of any man to hire whom he will, to work for whom he will, or to agree to such pay and such hours as please himself. No man may with impunity, on any pretext, break the public peace. The boycott comes to reinforce the strike. The union is quite within its rights when it draws its trade and the trades of its friends from men who seem to them to be enemies of the workingman. The boycott, like the strike, attracts general attention for the vigorous manner in which the union applies it, and by the hardships which are thus occasionally imposed upon the unoffending public. The impolitic enforcement of the boycott has probably done more even than the strike to discredit the union and to make people distrust and detest it.

"In these dramatic ways the union invites general disfavor and gets it. To these it adds other and even more serious offenses. Its initial proposition that the workingmen are and ought to be a distinct social class is an offense against our common democracy. The intereference of the union with the transaction of business is an offense. However, in these last days, the union of the men is met by a union of the employers, whereupon the old strife seems likely to be followed by a reign of peace. Unfortunately, this is the peace which is the result of a complete monopoly, against which not only the non-union men and the independent operator, but the whole public is for the moment absolutely helpless.

"Concerning this situation, there are two things to be said. One is that the tyranny of the union cannot be endured. The American citizen will not submit to it. The union is mighty, but popular sentiment is mightier, and is sure to assert itself. This country is largely inhabited by men who will maintain their inalienable right to work for whom they will on terms of their own undertaking, to hire whom they please to do them service, and to carry on any lawful business so long as they conduct it in a lawful way. The other thing to be said is this: The union cause is righteous. The union stands for the progress of the plain man. It has done much and will do more to make the multitude happier and better. To oppose it without discrimination as a common enemy is to emphasize all that is worst in it, to discredit its wise leaders and eventually to force it into a hostile and pretentious socialism. What is needed is criticism of the union when it lapses into error, and opposition when it is in the wrong, with fair co-operation, on a basis of sympathetic understanding."

CHRISTIAN ENDEAVOR TOPIC FOR OCT. 11th.

By Bro. Henry K. Booth.

Commending Our Society. III. By Diligent Committee Work.

Rom. xii: 1-11.

In practically all modern organizations the work is performed through committees. Thus the most diverse and various labor may be easily and expeditiously executed. How efficient committees may become is illustrated in our national House of Representatives, where the standing committees practically rule that body and dictate its policies.

And so it is a wise plan of procedure that partitions the work of Christian Endeavor among its various committees, in order to its thorough performance. It is upon the diligent performance of their respective duties as committees that the effectiveness of the society largely depends.

There is one danger, however, that always lurks in the committee plan of work—the unconscious disavowal of personal responsibility. When a certain task is laid upon the individual member of a society his pride and sense of personal responsibility are powerful stimuli in securing the thorough execution of the task. But when the same task is laid upon the committee, it is so easy to shift the responsibility to that impersonal creation and to evade one's individual duty.

So that, while the committee-plan is apparently ideal, it has its serious drawbacks. And in many societies there are committees that are only a name,—sometimes because they were created to meet a need that did not really exist, more often because of the sloth or carelessness of the individual members.

In partial operation, the success of committee-work rests with the chairman. An energetic and conscientious chairman can galvanize a dead committee into life, but the cases are almost unknown in which a committee did its work with a careless or indifferent chairman. And if the sociey desires to get the utmost of practical benefit from this most practical subject, let the leader of the meeting request the chairman of the various committees of the society to come prepared to report upon the work, the scope,, the needs, and the prospects of the respective committees. Then let the members of the society discuss earnestly the ways and means by which more diligent and effective work may be accomplished, and, above all, let there be earnest prayer that through these agencies the society may be enabled to do more effective work for the Master.

W. B. M. P.

To all the members of the W. B. M. P., greeting! and an account of the action taken by the Directors at their first meeting after the annual election.

The election of officers resulted in the following: For President, Mrs. R. B. Cherington of Sunnyvale; for Vice Presidents, Mrs. McLean, Mrs. Jewett, Mrs. Adams, Mrs. Brown, Mrs. Walz, Mrs. Evans. Treasurer, Miss McClees; Foreign Secretary, Mrs. Wagner; Home Secretary, Mrs. Wilcox; Recording Secretary, Mrs. Bufford. Miss Richards consented to act as Superintendent of Young People's Work; a position not as exacting as that of President, so we shall still have her valued advice; and all must rally to assist Mrs. Cherington, who brings a warm heart and much experience to the work of Missions. Let us make this coming year more successful than the last.

VIRGINIA BUFFORD, Recording Secretary.

Among the Churches.

California.

Palo Alto.—Sept. 27th Palo Alto receied four by letter and five "student members" from the newly registered students. The pastor has a class of over twenty young men taking the course outlined by Prof. Jenks of Cornell upon "The Political and Social Significance of the Life and Teaching of Jesus." This is the second year with this course, and shows greater vitality this year than ever before.

Oakland, Market Street.—The Annual Meeting was held Sept. 16th. Reports showed accessions during the year of 22,—14 on confession and 8 by letter, 2 adult baptisms and 15 child baptisms. All current expenses paid and a small balance in treasury.

San Francisco, Chinese.—The contract for the Congregational Chinese Mission Home on Portsmouth Square was let out to Caldwell Co., for $9,918. This contract includes walls and roof and interior work ready for plastering. Francis W. Reid is the architect. The corner stone will probably be laid with appropriate ceremonies Wednesday afternoon, October 7th.

Oakland, Fourth.—On last Sunday morning the problem of raising eight hundred dollars, for street work, was solved by the ready response of the people in subscriptions amounting to nearly six hundred dollars. On Friday night of last week was presented a most delightful Indian entertainment at which Mrs. R. C. Brooks interpreted most beautifully and sweetly many of the Indian songs, accompanied by Mrs. F. H. Maar on the piano and Miss Viola Furth on the violin.

Petaluma.—The recent annual meeting was well attended. It was held in the Sunday-school room, and all seats were taken. The reports showed the best year in the history of the church. The membership is now 201, the net gain last year being 53. Attendance has been good at all services, and there is a very encouraging activity in all departments. The Sunday Evening Club, which was organized six months ago, has a membership of 65 and has suc ceeded admirably in interesting the men socially and spiritually. During the year $2,535 were raised for home expenses, and the Mayflower Society painted the church building at an expense of $227. The Young People's Society has a good membership and a commendable social and spiritual life. The Sunday-school is in a flourishing condition under the superintendency of Miss C. Denman. The church has as musical director Mr. Charles Church, recently of Berkeley, who plays the organ and trains the choir. There is a good missionary spirit and the various missionary societies have been well remembered. The church is devoted to the pastor, the Rev. R. W. Rogers, and hopes for a long continuance of the pastorate. During a part of the year Mr. Rogers held services on Mondays in some of the fac tories, and, aided by others, maintained two mission Sunday-schools.

SAN FRANCISCO BROTHERHOOD.

Pursuant to the action taken at the San Francisco Association on September 10h to the effect that a representation from each church be nominated to act together as a committee to promote the Congregational Brotherhood movement among the churches in San Francisco, the following names have been proposed:

Plymouth Church,
MR. MORRIS MARCUS,
799 Clayton Street;
First Congregational Church,
DEACON HAYS,
1236 Leavenworth Street;
Richmond Church,
MR. FRANK BEASONS,
58 Twenty-first Avenue;
Bethlehem Church,
THOMAS HEWETT,
Vermont and Twenty-fourth Streets;
Pilgrim Church,
MR. T. K. HARRIS,
339 Naples Street.
Park Church,
MR. C. T. ELLIOTT,
241 Ashbury Street;
Bethany Church,
MR. IRVING H. SMITH,
3668 Twenty-fourth Street;
Mission Church,
DR. HERBERT WARD,
500 Fillmore Street;

RICHARD K. HAM,
For San Francisco Association.

JOTTINGS.

Paso Robles.

Around the famous medicinal springs of this "Passof the Oaks," there has gathered an attractive village of about 1700 people, which is no longer dependent for existence on the springs, but is the market town for an extensive grazing and wheat country. There are four churches in the place sufficiently alive to have their names appear in the Church Directory which hangs in the waiting-room of the depot.

One of these is the Congregational Church. I did not need to look at the directory to see whether it was alive. I found it to be so, with its large congregation at both morning and evening services, its well conducted Sunday-school, and its Endeavorer meeting, which was almost ideal in the promptitude and manifest sincerity of its responses, the absence of formalism, and its spirit of prayer. It has for its pastor Rev. Mr. Marsh, son of that veteran hero in missionary service, Marsh of Bulgaria. There is comfort in view of the physical infirmities that prevent him from entering into the labors of his father, that they should be the means of giving to this hill-town of California such a pastor, wide-awake, untiring, giving to the people the fruits not only of thorough culture but of practical experience in the settlement work in New York. My visit to the church brought up in vivid recollection some incidents of its early history in which I have a part and which seem to me to have some lessons for us still. The first relates to denominational comity. The organization of this church led to the first "formal" exercise of comity between our churches and the Presbyterian Church.

As the result of some Christian diplomacy, it had come to pass that our Association, which then embraced the whole State and the Synod of California, had each appointed a Committee of Comity, with the understanding

that when in a town not large enough to sustain churches of both denominations, any question arose whether the church to be organized should be Congregational or Presbyterian, it should be submitted to these committees sitting together.

This town was then having its boom and was, I suppose, larger than it is now. A company of Congregationalists found their way to mutual fellowship, and proposed to become a church.

A lady, hearing about this, bestirred herself to bring into competing existence a Presbyterian Church. To organize both was to doom both to a discreditable existence and to extinction at last. And thus came before the committee its first call to act.

We gathered in San Jose and secured the service of a Christian judge—a main pillar of the Baptist denomination —to preside over the joint meeting. The lady was present with a list of one hundred names. The Congregationalists were ably represented, but their list had less than fifty names.

It appeared, however, that those forty-five names, more or less, stood for people that had actually come together, had worshipped together, and had taken all the steps necessary prior to recognition as a church, while the lady's list was of names only, and names, it was affirmed, of people who could scarcely be conceived of as supporters of any church, much less prepared to be church members. It became evident that no just decision could be reached at such a distance from the field, and therefore Dr. McLean on our part, and Rev. Dr. Newell, of the Second Presbyterian Church of San Jose, were appointed to visit Paso Robles and report at a subsequent meeting. They returned, agred that the condition was such that only one church should be organized, and that it should be Congregational, and their report was unanimously adopted. What I said on my recent visit would have been utterly unattainable by either denomination if comity had not thus been exercised. I may add that at our next meeting, and if I am not mistaken, our next two meetings, the decisions were unanimous in favor of our Presbyterian brethren. It was an occasion of real grief to me when I heard that the Synod had declined to continue this arrangement, but I was comforted when I heard that without the action of committees, our Presbyterian brethren had withdrawn from Burlingame, unwilling to divide the little flock there.

The other reminiscence was in the opposite direction When, at length, in a town staggering under the weakness and collapse of a broken boom, our church set itself to the erection of a house of worship, I was appealed to for aid from among my San Francisco friends on whom I could call, and I could not refuse.

My first visit was made to a prominent and wealthy member of our First Church, whom I was entitled to regard as my personal friend. I told him my errand and received a discouraging reply: "I've been at Paso Robles many times; there are six church buildings there now; it's over-churched already."

I intimated that possibly several of the buildings which he saw were but the shells of dead churches, and that some of those churches when alive, not only increased the destitution which they seemed to supply. But I came away, of course, no richer—happily no poorer, even in courage and hope—than I went.

Upon inquiry, I found that my surmise was correct; and that even, if instead of erecting a new building, we should purchase one of those disused, we would be signing the death-warrant of the enterprise. I did not go with my information to my old friend, but did go to others. I was most pleased when I heard that on a subsequent visit to the town he attended church in our new, neat, convenient and comely meeting-house and left a blessing behind.

W. C. P.

THE TWENTIETH ANNUAL MEETING OF THE GENERAL CONGREGATIONAL CONFERENCE OF WASHINGTON.

C. S. Clarke.

The pastors and delegates of the churches of the state gathered in the beautiful and wonderful city of North Yakima Sept. 15-17 for what many hoped and believed would be one of the best meetings of the Conference, or Association as it was called till the revision of the constituion on the third day. This hope was well founded and was not disappointed. Efforts had been made to secure a large lay delegation and laymen were given a large place on the program. Many expressed their belief that this meeting was not only the best they had ever attended but that it promised to become historic. Never were there so many at a State meeting nor was the proportion of lay to ministerial delegates so large. Most of the laymen who took part on the program were from Seattle and Tacoma, and it was a revelation to those from other parts of the state that prominent laymen would give so liberally of their time and had such ability as public speakers. It gave new courage and faith in the progress of Congregationalism in the state, to know that these and similar men were under the great movements of the denomination, of which more will be said in the proper place.

The meeting was called to order more nearly in time than usual, and throughout the sesisons the schedule was more nearly adhered to than is usual. The Moderator of the preceding meeting, Deacon H. L. Sizer of Seattle, called the Conference together. The Conference organized with Rev. W. J. Hindley of Spokane Moderator, Rev. Charles F. Clarke of Seattle Associate Medorator, Rev. Geo. N. Edwards of Seattle, Scribe, Rev. P. F. Schrock of Deer Park Associate Scribe.

The first paper was read by Rev. J. H. Bainton of Colfax on "Evangelism." As methods of evangelism were spoken of and illustrated by concrete examples a lively and earnest discussion followed. Mr. Bainton represented what probably is the stand more and more taken by the church at large which is coming to rely more largely on pastoral evangelization and less on professional peripatetics. The professional evangelist being used only on special occasions as a helper, not a reliance.

This is in line with the movement started at the Bellingham meeting to organize for pastor aid in evangelism, some of the local Asociations also having adopted the plan.

The devotional service in the evening was led by Rev. E. Tremayne Dunston of the West Church, Seattle, after which the Annual Conference sermon was preached by Rev. E. L. House of Spokane. Dr. House took as his text I Cor. 3:9, and the subject was "Fellow Laborers With God." The Communion Service was conducted by Rev. E. L. Ford of Tacoma, and Rev. J. E. Smith of Everrett. The deacons were Messrs H. L. Sizer, Edwin Eells, R. C. McAllister and J. M. Richardson.

Both Wednesday and Thursday the morning sessions were opened by a Bible Study conducted by Rev. H. C. Mason of Seattle.

A pleasant feature of the Wednesday morning session

was the presentation to the Conference of the ministers who had recently come to the state, Supt. Scudder in his genial way introducing them. Then the meeting was turned over to the laymen. The general topic was "As a Layman of the State of Washington, What Wilt Thou Have Me to Do?" W. D. Wood of Seattle spoke on our duty in Civic affairs, Mr. O. F. Cutts followed on the layman and his benevolences. Mr. R. C. McAllister of Pilgrim Church, Seattle, spoke on the opportunities for fellowship and their value. The last speaker was Mr. J. S. Ellsworth of Plymouth Church, Tacoma. A discussion of forty minutes followed, confined strictly to laymen. These addresses were every one distinctly interesting and touched on vital points. Giving the laymen a large part on the program was not an untried experiment. At Bellingham an evening session was devoted to their use, and doubtless this will become an established practice. Our laymen are proving their willingness to bear their share of the work of our churches. Their ability no one has ever doubted, and the ministers are beginning to suspect that one great reason that the laymen have not been more useful is that the ministers have not given them the chance even when urging them to greater devotion to the work. One layman said that "all the men wanted of the minister was to show them what to do." Another said, "We would do more if our pastor would only let us." Thursday morning Mr. Frank Dyer, General Secretary of the Congregational Brotherhood, gave an address on the Brotherhood movement, and conducted an open pariament of methods. The Brotherhood movement is rapidly growing throughout the state, and great things will be the outcome of the effort now being put forth to organize more completely. In the evening, after devotional services conducted by Mr. David Reid, the layman's movement was again to the front, addresses being made by Hon. W. H. Lewis, of Pilgrim Church, Seattle; Hon. J. D. Bassett, of the First Church, Ritzville, and Hon. W. D. Wood, of Plymouth Church, Seattle.

Thursday morning was largely taken up by business. A resolution presented by Dr. House was adopted recommending that if Portland is willing to defer having the Pacific Coast Congress it be held in Seattle if the churches there will take the matter in general charge. Much has been said as to what Seattle Congregationalism can do for the Congregational visitors at the fair, and this may be one of the things. The Committee on Revision of the Constitution reported, and some important changes besides some minor ones were adopted. Hereafter the Association becomes the Conference as recommended by the Committee of the National Council. Ministers not in actual charge of churches but who are members of local Associations in Washington are given membership in this body. Church representation is placed on the basis of fifty, instead of thirty members. Slight changes in the duties of the business committee were made; hereafter the Moderator will be elected at the last business session; they will assume duty at once and will serve till their successors are elected at the next annual meeting. An advisory board consisting of the Superintendents of the Home Missionary and Sunday-school Societies, the State Registrar, and the Executive Committee of the State Home Missionary Society, whose duties shall be to act as a consulting body and bureau of information in regard to Congregational interests in the state; to co-operate with and supplement the work of similar bodies in local Associations to gather and keep on file all available information in regard to our churches and ministers, and to act as a bureau of supply, to advise in matters submitted to them by the local committees, or by churches or ministers; prepare a course of study for licentiates, and in general, to aim to consolidate and strengthen the churches, to elevate the standard of the pastorate, and to quicken the fellowship and united action of all. Provided, that in no way shall their action limit or interfere with the rights and liberties of the local churches.

Prof. A. W. Hendricks of Whitman College, and Mr. A. H. Reynolds of Walla Walla, and Dr. Van Horn, spoke of the changes in Whitman College and its future.

Dr. Samuel Greene read a report of the work of the Sunday School and Publishing Society. Twenty-nine new schools have been organized in the district since Jan. 1st, 1908, with a membership of 1123, making a total of 362 schools with an enrollment of 20,950. Eighteen of the mission schools have grown into recognized churches. The force of workers is six, well distributed throughout the state. Some idea of reducing the force was held by the parent society, but the State Sunday School Committee suggested that Washington increase her gifts to the society to three thousand dollars. This met the approval of the Society and the recommendation of the committee was endorsed by the Conference.

Rev. J. E. Smith reported for the Church Building Society and recommended that the state approve the apportionment of three thousand dollars for this work. The recommendation was adopted. The state is definitely committed to a schedule of twenty thousand dollars for the Home Missionary work, of which more is said in the report of the meeting of the State Home Missionary Society.

Plans were suggested for securing a rest resort on Puget Sound without expense to the Conference. A committee was appointed to see if the plan could be carried out

Mr. W. H. Gilstrop, Secretary of the Washington Historical Society, spoke of a proposed monument to the memory of Revs. Cushing Eells and Elkanah Walker. The suggestion of the Conference engaging in the undertaking with the Historical Society was adopted and a committee appointed to help carry out the plan.

After devotional service led by Rev. M. H. Babcock of Washtucna, the Registrar, Rev. H. B. Hendley of Tacoma read the Narrative of the Churches, then Mrs. W. C. Wheeler of Tacoma and Mrs. E. B. Burwell of Seattle gave a report of the work of the Woman's Board. Mrs. W. C. Merritt of Tacoma gave an address on Home Missions and Miss Martha Wiley of Fouchow, China, one on Foreign Missions. The women's work is in good condition, and the earnest and helpful addresses of Mrs. Merritt and Miss Wiley will long be an inspiration to those permitted to hear them. The women then adjourned to the Baptist church for their business meeting and the Conference proceeded on routine business and then listened to an address on the victories of the Anti-Saloon and good government forces in the recent primary elections. Among the resolutions adopted were some endorsing the work of the Anti-Saloon League, and the Rev. E. R. Elwell who lost his pulpit through his advocacy of the closing of the saloons in Port Gamble. We are glad to know that the state senator whose candidacy the mill people tried to aid in this un-American way, was defeated. The effort of the International Reform Bureau to close the A. Y. P. Exposition on Sundays was endorsed. A drastic race track law was favored and a very cordial vote of thanks was extended to

the church, the ladies and all who so kindly looked after our enjoyment and welfare. Hon. W. H. Lewis of Seattle was elected Moderator, and Prof. Anderson of Whitman College was elected Associate Moderator of the next meeting, which will probably be held in the new Plymouth Church, Tacoma.

Rev. Sidney Strong of Seattle and Rev. H. E. Mills of Spokane were the last speakers and discussed the Emmanuel Movement. After prayer and the benediction by Rev. F. J. Van Horn the Conference adjourned.

Two things will make the gathering memorable: the prominece of the laymen and their influence and the hearty response to the appeal of the Board of Directors of the Washington Home Missionary Society to become self-supporting as a state in 1910.

Besides over one hundred delegates the following corresponding members were received: Rev. W. W. Ferrier of The Pacific; Dr. W. A. Waterman of Chicago, who has spent several months in Seattle, visiting his son-in-law, Rev. F. A. Frost, pastor of the Brighton and Olivet churches; and Rev. J. E. Walker, D.D., a native son of Washington, who for thirty years has been a missionary in China, and is now here on furlough.

THE FIFTH ANNUAL MEETING OF THE WASHINGTON HOME MISSIONARY SOCIETY.

The meeting was called to order by the President, Rev. H. C. Mason of Seattle, Sept. 16th. During the Conference reports were submitted by the Superintendent and the Executive Committee, the matter of most importance being the question of self-support. In December, 1908, the Executive Committee instructed Supt. Scudder to ask the Home Missionary Society for ten thousand dollars for the work in this state on condition that ten thousand dollars be raised within the state. This was granted. After conferences with laymen it was voted that Dr. Smith and Superintendent Scudder ask this year for a grant of fifty cents for every dollar raised in the state, and that appropriations still be made on the twenty thousand basis for Washington with twenty-five hundred extra for Northern Idaho, with the understanding that Washington would try to reach self-support by 1910. This was approved by the National Society.

After some very earnest words of approval the plan was unanimously endorsed by the Washington Society.

During the year headquarters were opened jointly with the Sunday School Society in Seattle. Special efforts will be made at this time to organize Women's Societies. A movement to more closely affiliate the German and English churches has been started, and evangelistic committees are recommended to each of the Local Associations. Through the Brotherhood the laymen are being interested and are proving their willingness to stand by the cause. As will be seen from the Superintendent's report, last year was one of exceptional development, and with the assured dedelopment of the laymen's movement and the organization of the Women's Societies we look for greater growth. Our slogan is "Self-support in 1910"; after that doubtless increase in membership and better organization will enable the Society to put more than twenty thousand dollars into the field.

The following officers were elected: President, Hon. W. D. Wood, of Seattle; Vice President, Mr. T. H. Brewer, of Spokane; Secretary, Rev. Charles F. Clarke, of Seattle; Treasurer, Rev. H. B. Hendley, of Tacoma. The newly elected Directors are: Mr. W. C. Wheeler, of Tacoma; Mr. A. S. Burwell, of Seattle, and Rev. H. E. Mason, of Dayton.

OREGON LETTER.

By George H. Himes.

This day will always be looked back to as a memorable one in the annals of the Hassalo Street Congregational Church of this city, not only because it was the day that its annex was dedicated, but also because it marks the beginning of a new departure in essential Christian work in Oregon—in fact, the entire Pacific Northwest. Hassalo Street Church was organized on May 14, 1871, as a result of mission work by Rev. George H. Atkinson, D.D., then pastor of the First Church, and was the first church of the Congregational order on the east side of the beautiful river which flows midway through this city. Eight persons made up the charter roll, six of whom took letters from the First Church. Mr. Ben Holladay, he of "Pony Express" fame, then in the zenith of his power as the pioneer railroad builder of Oregon, having acquired a large amount of land on the east side of the river, covered with timber, gave the authorities of the church two lots, estimated at the time to be worth $1,200, upon which, in July, 1871, a brick basement was begun and finished at a cost of $1,400, with the intention of placing thereon a superstructure of wood, at once, as the prospect of rapid growth of the east side (East Portland, then, duly incorporated) seemed exceedingly bright; but the next year a reaction set in, all the plans for finishing the structure were thwarted, and the charter membership scattered. For five years only an occasional service was held, and that in a school-house near by. In 1876 the Sunday-school was reorganized, and in 1878 the building, substantially as it was until recently, was completed at a cost of $1,774.16, Charles B. Talbot, an architect, a member of the First Church, who long since has gone to his reward, donated the plans and superintended the work of construction without cost. The first dedication was on December 23rd, 1879, and Rev. Edward Payson Baker was the pastor at the time.

It is not my intention to review the life of this church through the intervening almost a score and a half of years, amid its successes and discouragements—some would say failures—but not so, because the banner of Christ has always been borne aloft at the head of the column, although, sometimes the advance has been lamentably slow. But now a new day has dawned for Hassalo Street Church, and the rays of the morning sun of success began to appear with the calling of Rev. Daniel Rader to the pastorate a little over two years ago. By his attractive personality, his excellence as a preacher, his experience as an athlete, and his profound conviction that Christian men and women have as much right to the good things of this life as Satan, he has impressed upon all coming within the range o f his influence the idea that the church ought to provide for the mental, physical and social development, as well as the religious and moral, and to that end a gymnasium, well-equipped library, separate Sunday-school rooms, club rooms for young men and young women, boys and girls, shower baths, a hall for social recreation and games of all sorts, have been provided in the new addition that has been completed at a cost of nearly $10,000.

This addition is 30x90 feet and two stories high. In the basement are the lockers, and on the first floor are the shower baths and the toilets. The main hall is 71 feet long and plastered with cement. It is a Sunday-school room, lecture hall and gymnasium, all in one. All the apparatus is movable and the entire room can be cleared quickly when necessary. The second story contains nine apartments, club-rooms for young men, young women, boys and girls, and the pastor's study. There are 13 rooms for Sun-

day-school work, separate from each other, and it will be conducted similar to the work in public schools.

A branch of the Portland Public Library will be maintained in the annex, to be open from 2 to 9 o'clock p. m. It is only through this library that admission to the gymnasium can be had outside of class hours. The gymnasium will be under the supervision of the Portland Y. M. C. A., and there will be classes in physical culture to satisfy all conditions.

All in all, Hassalo Street Church is to be made a busy center of religious, moral, mental and physical development for the old and young. It is situated in the heart of one of the best residential districts of this city—a district which is building up rapidly, and o ne which will give staunch support to the work outlined, as evidenced by the almost universally cordial support that has been given to the new enterprise in that district.

While Mr. Rader has been, without doubt, the leading spirit in the successful development of the enterprise thus described, yet it could not have been carried forward to success except by the devotedness of the Men's Club and the Ladies' Aid Society, and most cordial, co-operation on the part of the church and community in which it is located.

Those taking part in the dedicatory exercises were as follows: Invocation, Rev. D. T. Thomas, of the Mississippi Avenue Church; Scripture reading, Rev. D. B. Gray, University Park Church; "How It Was Done," W. H. Morrow, Hassalo Street Church; "Why It Was Done," Rev. Howard N. Smith, State Superintendent C. S. S. & P. S.; and A. M. Grilley, director of Athletics in the Portland Y. M. C. A.; Dedicatory Address, Rev. Luther R. Dyott, D.D., of the First Church; Prayer of Blessing, Rev. John J. Staub, of Sunnyside Church; Dedication, pastor and congregation.

The State Association of Oregon will be held with the Hassalo Street Church, beginning on Tuesday, October 20th.

Portland, September 27, 1908.

THE HOME

A NIGHT CRY.

W. N. Burr.

"My flesh and my heart faileth: but God is the strength of my heart, and my patience forever."—Psalm, lxxiii: 26.

Lord, I have had hard climbing all this day!
My strength is spent, and now I scarce can pray.
I'm down beside a road that's rough and steep,
Too tired to stand, too weary e'en to sleep.

I have no power to let the peace of God
Rule in my heart. I'm just a quivering clod,
Too weak to curb the dark, unlovely thought,
To drive distractions from a mind o'erwrought.

Give me Thy peace! In some way gain control—
Spite of myself—of my fear-haunted soul.
Then through the shadows that about me creep
Thrust once again Thy hand and give me sleep.

THE DOCTOR.

By David Lyall.

The full story of my friend Robert Arbuthnot will never be told, simply because he was a man who never talked of his own affairs, and who spent his whole life in the service of others. He was not one of the sentimental doctors one meets with so often in the pages of fiction. He was, indeed, a trifle rough and rugged in his ways, and perhaps too much given to calling a spade a spade.

Yet he did untold good in the wide area which came under the operations of his practice, not so much by tendering sympathy, as by setting men and women on their feet, and demonstrating to them the true proportions of things. He did not lack detractors, even among those to whom his ministrations had come in the guise of a bracing and unexpected tonic. Himself the embodiment of decision and self-reliance, one could not imagine him hesitating at any cross-roads, or for one moment at a loss regarding any crisis in his own life. There were no romantic stories about Dr. Arbuthnot, though he had remained unmarried, apparently from choice. His name had never been coupled with any woman's, though he had had many, both old and young, gentle and simple, through his hands.

One is apt to misjudge one so impartial, and to conclude that sex does not exist for him, and that he lives merely as an exponent and devotee of science. This was the mistake even I had made regarding Robert Arbuthnot, till one evening my eyes were opened. It was a dreary November night, about nine o'clock, and I was enjoying a comfortable pipe, with my book, at the close of my day's work, when the Doctor was announced. I was well pleased to see him, and I told him so as I gripped his hand, helped him off with his overcoat, and drew in his chair to the fire.

"I might come across oftener, Kirkland," he said, goodhumoredly. "Well, that's true enough, but when I do happen to have an hour to myself of an evening, I'm so sleepy, after the generous draughts of the hill air I've imbibed in the daytime—no, you rascal, nothing stronger! —I'm not much good to anybody."

He had a genial way with him when he liked, and a genial presence. Not very tall, and rather generously built, his face tanned by the sun and the wind, his clear, quick eye bespoke a sound mind in a sound body, and very little kinship with what was mean or narrow or unwholesome.

"You work too hard and have aye done, Doctor," I said; "and a lot of it thankless work, even more thankless than mine, which is saying something. Fill up your pipe, man; this is good stuff. It was given to me by no less a person than Mrs. Forrester, of the Turret House."

He filled his pipe absently, nodding the while; but though he lit up in due course, the thing did not seem to draw well. He would stop after a futile puff or two, and glower into the fire, and then start back, as if something he saw there discomfited him.

"There, Kirkland, I may as well out with it," he said at last. "It's advice I'm needing, and have come for; so are you ready?"

"Surely, and never will it have been given with a better heart."

He nodded slowly, opened his coat, and took from his pocket-book a letter, which he handed to me solemnly, without a word of comment. It was a small, square en-

velope, such as women like to use, the color grey granite, with a small crest in black without motto on the flap. A careful man had opened it with the proper implement, so that the crest was preserved intact. I was too curious regarding the contents, however, to waste time in studying out the crest. Only a few lines were written upon the sheet of note-paper, and they conveyed nothing to me. I will set them down so far as I can remember them; it will be near enough:—

"Stafford-street, Edinburgh,
" Nov. 13.

"Dear Dr. Arthbuthnot,—You may have forgotten the very name of Juliet Dunsmure, who became Mrs. Westwater, but she has not forgotten you. I have just come home from Hong Kong, very ill, and in great trouble. You may gather from the address that this is a nursing home. I have come in for an operation, and they don't know whether I shall get through. I want to see some one I know. I remember your kind smile, which seemed to make one strong. I heard from one of the nurses here who has worked for you that you are still at Cairn-Nethan. If you can spare an hour, will you come not later than Friday, and see—

"Yours sincerely,
"JULIET WESTWATER."

"Well," I said, as I passed it back, "that seems simple enough. You will go and see the poor thing. No man could refuse a request like that."

"You think that?" he said, eagerly. "You would advise me to go?"

"What are the wheels within wheels of this business, Doctor? That's what you've come about, I can see."

"Yes, you're right. This woman, Juliet Dunsmure, is the one—the one—I mean, it is because of her there has never been a wife, and never will be, at Hillfield; and the question I can't answer satisfactorily to myself is, whether I would be a wise man to see her again."

He spoke with an almost boyish shamefacedness, and did not look at me.

The circumstances, surely, in themselves would safeguard you," I replied slowly. "Is she a widow?"

"That I don't know," was his reply.

"But I don't think the past—supposing you ever had a past, would enter in a case like this."

"That's the law speaking, Henry," replied the Doctor drily; "and the law knows very little about the eternal question, in spite of the fact that it gets the greater part of its living out of it."

"The eternal question?" I repeated wonderingly.

"The only one—the question of sex; it's the pivot the world works on," he replied briefly. "It's five-and-twenty years this very month since I saw her last, and when I read that letter, I was not sure, Henry, whether I could trust myself."

"Where did you see her last—and who is she, anyway?"

"I saw her in the ship, The Good Queen, when I shipped as surgeon to the Azores. She was a governess then, going out to an English family, and she was engaged (she told me so when I proposed to her after a week) to a Lieutenant Westwater, then stationed at Hong Kong."

"Dunsmure is an Edinburgh name," I said quickly, thinking of all the years Arbuthnot had kept this thing shut up in his solitary breast.

"Her family belonged originally to Edinburgh, but she had never been there. Her grandfather was a surgeon in Melville street. I've heard my father speak of Jimmy Dunsmure often; but the family's gone, root and branch. Jamie's only son was a ne'er-do-weel—that was Mrs. Westwater's father."

"Yes, she must be forty-five."

"And you?"

"I'll be fifty come Lady Day; but there's no fule like an auld fule, Henry, for when I got that letter today my

"Then you go up to Edinburgh tomorrow by the twelve o'clock, Doctor; and it's not advice you wanted after all, but only a little ease for your conscinece."

"That's it. You've hit the nail on the head," he replied.

Then sitting forward in his chair, he began to talk as I had never heard him talk, or could have believed. And when he rose up to go, neither of us knew what o'clock it was—nor cared.

"I'll come and tell you how I fare, Henry. In the interval, I might be the better of your prayers," he said, half in jest, half in earnest, as he went out by the door, a happier man than when he entered, simply because he nad opened his heart, and knew that in his friend he had made no mistake. And I, sentimental old fogey that I was, could not sleep till the small hours, thinking of the undreamed fires that had burned so slow and steady in Robert Arbuthnot's heart, ready any moment to leap into flame.

I took a dander down to the station at twelve o'clock next day, and was rewarded by the sight of the Doctor's gig driving up just as the first bell rang. But the mask had dropped over his face again, and all I got for my pains was a curt nod.

I did not see or hear anything of him for several days, and casually inquiring of his man, Thomas Sanderson, why he was idle in the street, I received this encouraging reply:

"The Doc'or's been at Edinburgh every day this week, Maister Kirkland, and last nicht he didna come hame at a'. No me, I dinna ken what's up. I wish that I did."

"What are the patients doing here?" I inquired.

"They're pittin' up wi' the ither man," he replied with a dry smile. Both smile and and words were fine. On Sunday night Arthbutnot dropped in upon me quite late — in fact, ten was ringing, and I was thinking of my bed.

"Not you, Henry, nae bed for hours yet. What have you done anyway all day to make you need your bed? I've been at Edinburgh, and came off the train at the Cleugh Station, where Sanderson met me in the gig, and I've paid thirteen visits since six o'clock."

There was a new quality in his voice — a vibrant note of strength and jubilation which might have warned me.

"Sit down there, see!" I said grimly, "and gie a proper account of yoursel', keeping back nothing; Do you hear?"

"I hear. It's what I've come for, Henry. I was right in saying I could not trust myself, for I have loved her as she has loved me all these years."

"But the other man?" I said, feverishly—"Captain Westwater—is he dead?"

"No, but he's outside the pale; and when she recovers —she will recover, Kirkland—proceedings will be immed-

iately commenced for her relief from her marriage tie. What she has suffered! What brutes men can be! It won't bear thinking of!"

"There will be no difficulty in proving due cause?"

"None. The difficulty will be to choose which cause."

"And then?"

"Then," he said, with a slow, deep smile which reminded me of nothing so much as the bursting of the sun through a bank of cloud, "Why, then, of course, she'll come hame."—From Records of Cairnethan in British Weekly.

AS SEEN FROM THE SHORE.

Laura B. Everett.

Illumed with the light of new ages,
The outlines with brilliance impearled,
The cross-hilted sword of our nation
Is sheathed in the waves of the world.

At rest on the slumberous water,
Where shore, bay, and sky are of night,
Shine our radiant line of defenders,
A cordon of scintillant light.

Cross-hilted the blade that defends us,
And long hath the sword borne that sign;
When cometh the day that the symbol
Shall replace fleet and army and mine?

Thank God for the fleet that defends us;
Thank God for the blessings of peace:
Exalted be cross of the sword-hilt,
Till need of the sword blade may cease.

Young People

THE SOAP-BUBBLE AND ITS SECRETS.

How many of our young people have spent hours over those delicately colored wonders, the soap-bubbles. Most of us have wondered how to explain their beauty and form; or, while idly blowing these balloons, we have connected them with some fairy fancy, and have been led to think of charms and enchantments. Many of us believe still, as we believed when children, that no gem surpasses a soap-bubble in beauty; and one cannot help feeling really sorry when each exquisite plaything bursts.

Nor do children alone mourn over their short existence. Sir Isaac Newton, who sought out the secret that a falling apple hinted, said of the soap-bubble that a man or child who could blow one that would last would confer a great benefit upon mankind. You may wonder at this saying, but the truth of it will soon be apparent.

No one yet has been able to make a soap-bubble that will not burst, but by care we can make one that lasts for some time. Its length of life will depend largely upon the mixture used in blowing it and the care we take in protecting it from drafts. Perhaps some of you do not know how to make a good soap-bubble mixture, so I will give you directions for preparing one.

Put into a pint bottle two ounces of best white Castile soap, cut into thin shavings, and fill the bottle with cold water which has ben first boiled and then left to cool. Shake well together, and allow the bottle to stand until the upper part of the solution is clear. Decant now of this clear solution two parts, and add one part of glycerin, and you will have a soap-bubble mixture very much like one suggested by a professor of Harvard College.

Some of you may wonder why bubbles cannot be blown from water alone. It is because the particles do not possee sufficient attraction for one another to form a film. Mysteriously, the soap increases this attraction, even if the quantity be as small as 100th part of the solution. We add the glycerin to make the film more gorgeous by bringing about a greater play of colors. Bear in mind that a carefully prepared mixture will save you much disappointment.

The solution now being at hand, we use the ordinary clay tobacco-pipe in blowing. Always use a new one, for one in which tobacco has been smoked is poisoned. With a little practice, and a moderate amount of patience, bubbles measuring eight or ten inches in diameter may be produced, and even larger ones if the lungs be refilled. The pipe, of course, should be held steadily, and the breath forced into the bubble evenly. In order to watch a bubble carefully we may wish to support it in some way. A common table goblet will make a good stand if its edge is first dipped into melted paraffin, or well soaped, which prevents it from cutting into the film.

Now as to the soap-bubble being a sphere. We find that all bubbles and drops are round. All liquids, when free to act, tend to take on the spherical form. So it is with milk when it falls upon a buttered plate, a rain-drop when it descends, or the dew that glistens so beautifully in the morning sun. In each case the drop is composed of tiny particles that are equally attracted by a central particle, and as they cling regularly around it give the drop a round shape. Your school books have told you that this attraction that causes all things to try to come together is gravitation. Here is a pretty little stanza written by Samuel Rogers, teaching this truth:

That very law which molds a tear,
And bids it trickle from its source,
That law preserves the earth a sphere
And guides the planets in their course.

In the case of the soap-bubble the case is reversed. The particles of air within press with equal force outward upon the film in all directions, producing the curved surface and making a hollow sphere. If the room is free from drafts, the bubble will be a perfect one, and will teach us the principles that underlie the making of a sphere. This perfect form, however, is seen only when the bubble floats. When resting upon the goblet, it appears very much like an orange—that is, an oblate spheroid, the true shape of the earth. Putting it into the simplest language, the form of a bubble is due to the holding together of the soap solution, to the outward pushing of the air within and the resistance of the film.

If the air in the room is moderately cool, the bubble will float like a tiny balloon. The mouth and lungs at all times having a temperature of nearly 100 degrees, the air blown into the toy bubbles is warmer and consequently lighter than the air which surrounds them; therefore they float, and it is their lightness and grace that, with their beauty, give them such a charm. As soon as the air within the bubble cools, it slowly sinks till it reaches the floor, and the jar of its contact usually ruptures the film.

The extreme thinness of the bubble is indeed wonderful. It is estimated that the film in some places is only one

3,000,000th of an inch in thickness. Probably few of us can conceive of such thinness. Let me express it in another way. The Old and the New Testament contain some 3,000,000 letters. Now one 3,000,000th is such a part of an inch as the first letter on the Bible is a part of the sum of all of its letters.

The bubble, however, is not of equal thickness at all points, and it is for this reason that it has the various colors. For instance, wherever the film is orange-red it measures about three 1,000,000ths of an inch. Perhaps you wonder why the colors change from one part of the soap-bubble to another. This is because the film of the soap-bubble evaporates and grows thinner, but unequally so at different portions. A greenish blue with a pale rose-red spot near it indicates an extreme thinness, and at such a point the film is ready to give way at the least jar

You will be glad to know the source of the beautiful colors. Everyone is delighted with them, even if not interested by the explanation of their origin. We may say that they come from the light. Light gives color to all objects, but not exactly as it does to the soap-bubble. White light from the sun can be broken into the seven colors which we have seen in the rainbow. In that instance the raindrops separate it into its parts. A glass prism will do the same, as you may prove by looking through a glass pendant from a hanging lamp. When the light reaches the surface of the soap-bubble a part is reflected from it, and we see images on its surface as if it were a curved mirror. Another portion of the light, however, enters the film and is separated so that a part of the seven colors are thrown into the bubble, and we can see them at various portions of the opposite surface. Another part of the light, after being broken by the film, is reflected by its inner surface back to our eyes, so that we see colors at the point where the light enters.

After you have observed these things to which I have referred you may learn very many more by consulting a work on physics and studying light and the laws that govern it. If you care to, you can study the composition of water, soap and air by reading of these substances in some work on chemistry. Such a simple line of investigation as the study of a mere soap-bubble has often awak ened the natural liking for some particular group of studies, and thereby started a boy or girl properly upon a life work.

It is our supposed familiarity with common things that frequently robs them of the study and interest that might otherwise be profitably bestowed upon them.—W. S. Birge.

CACHE OF STOLEN STUFF.

A long face is not a passport to heaven, if we do wear one.

Saints are not made by polishing sinners.

Love that enriches not another impoverises itself.

A salon may change hands, but it never changes heart.

The rattle of the wheels of life is a call for the oil of prayer.

In the ultimate, the pessimist sees only himself; the optimist, only God.

There isn't gold enough in the world to make a discontented man rich.

Are you putting any treasure where it cannot be stolen or burned up?

Egotism always looks at his "neighbor" through the wrong end of the telescope.

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JUST WHAT WE GIVE.

The world has blossoms, the world has weeds,
Balm of healing, and poison-seeds.
If we scatter heart's-ease and lily-bloom
It will yield us flowers of rich perfume;
If we plant but briers along its track
Thorn for thorn it will render back;
Just what we give it will give again,
Stinging nettle on golden grain.

The world has gladness, the world has grief,
Bitter doubting and sweet belief.
If we smile, it will smile on our path untried,
If we frown, it will frown and turn aside.
Friend or foe to the world are we,
Friend or foe will it surely be;
Just what we give it will give again,
Warmth of welcome or cold disdain.

Have we lightened the world of a pang or fear?
Full measure 'twill give us again our cheer;
Have we stretched a hand to lift its load?
It will help us over our toilsome road;
Have we breathed in its ear as we passed along
A word of hope or a happy song?
Just what we give it will give again,
Kindly greeting and sweet refrain.

—Blanche Trennor Heath.

THE HAPPY LIFE.

Happiness is largely to be found in the development of this universal self within reach of us. There is little need to advise our friends to care for the individual self, with the imperious desires of the body and the acquired tastes of the mind. That part of our life is in no danger of neglect. But there is the larger self, the life we share with others, the one all-embracing life of God in which our lives exist, as the life-giving sap flows through root and branch and every leaf of the tree, however different root and branch and leaves may appear. And just because our lives have this universal, divine element, the best men and women are never satisfied with those things that simply minister to the physical and intellectual life, but they are always seeking a larger realization of themselves in human brotherhood. Such a life has its sorrows—plenty of them, I suppose, since the larger our life is the more opportunities there are for pain to enter it. Yet the men and women who live such lives—and who are not blessed by the friendship of such—are they not to be called happy?

Just because happiness means so much more than pleasure or contentment, because it is permanent and related to duty, we do speak of such lives as happy man, when he grew up: "We can believe they are themselves happy.

At the close of her great novel, George Elliot makes the disciplined and ennobled Romola say to the little Lillo, who wished to be a great man and a hapy man, when he grew up: "We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts and much feeling for the rest of the world as well as ourselves; and this sort of happiness often brings so much pain with it that we can only tell it from pain by its being what we would choose before everything else, because our souls see it is good. And so, my Lillo, if you mean to act nobly and seek to know the best things God has put within reach of men, you must learn to think of that end, and not what will happen to you because of it."

This universal self, this life of sympathy and fellow service, is the movement of the in-dwelling spirit among men.

And does it not follow that as we yield to this influence and enter more and more into the varied interests of others, their labors, their sorrows, their joys, their ambitions, our own lives become nobler, more beneficient, more Christ-like, more worthy to reveal the fatherhood of God, unto other men!—George D. Latimer.

"If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God."—George Macdonald.

A most despisable hypocrite is he who is out of the church and constantly asserting that he is better than church members.